The Behaviour, Confession, AND EXECUTION OF The Twelve Prisoners

That Suffer'd on *Wedneſday* the 22 of *Jan.* 167⅔.

VIZ.

Robert Freeman, } Drawn and Hang'd neer *Little Britain*, for Murdering his late Maſter there.

At TYBURN,

George Brown,
John Butler,
Richard Mills,
Chriſto. Bruncker,
George Kenian, } For a Burglary and Felony in *Hatton-garden*, taking away 380 ounces of Plate, beſides Rings and Money, under pretence of ſearching for *Papiſts*.

William Brain, } For ſtealing an Horſe, having been burnt in the hand formerly.

Tim. Smith. and *Margaret Wells*, } For a Burglary and Felony in St. *Gileſes*.

William Atkinſon, and *William Tiney*, } For a Burglary and Felony in *Whitechappel*.

Francis Jones, ---- For a Felony and Burglary.

Giving a true Account of their Deportment in Priſon after ſentence, and laſt Words, as far as material, at Execution: Atteſted by Mr. Ordinary.

LICENSED, Printed for *C. L.* 167⅔.

Soc. 2985.66 *
HARVARD COLLEGE LIBRARY
IN MEMORY OF
LIONEL DE JERSEY HARVARD
CLASS OF 1918
Jun 3, 1926

THE CONFESSION and EXECUTION OF The Twelve PRISONERS

That Suffer'd on *Wedneſday* the 22th of *January*, 167⅗.

AS this ſheet is made publick as a Sea-mark to all that read or hear it, that they may avoid thoſe deſperate Rocks of Sin, on which theſe unhappy perſons lamentably ſhipwrackt: So particular circumſpection has been uſed, that nothing but Truth may be herein related, ſo as neither to abuſe the Dead, or miſ-inform the Living.

At the laſt Seſſions, there were in all Seventeen perſons, *viz.* Fifteen Men, and Two Women, that received Sentence of Death: but Five of them obtained (at leaſt for the preſent) His Majeſties Gracious Pardon; the other Twelve, this 22. of *January*, were brought to Execution.

The firſt was one *Robert Freeman*, an Apprentice to one Mr. *Bridge*, a Smith in *Little Britain*, for Murdring whom, on the

12th. instant, he was now Condemned, and came to suffer; which was ordered to be in *Little Britain*, not very far from the place where the Fact was committed. 'Tis strange and sad to consider, that not only at his Tryal, but afterwards, he persisted in asserting his Innocence, notwithstanding all the Arguments and Importunities Mr. Ordinary or other Ministers could use, who took extraordinary pains in that behalf. Yet confessed the sum of all that was Evidenc'd against him, as that he spake those words —— *O do no not speak of that Gun*, or words to that effect; that there might be Blood on the Gun, *&c.* but averr'd, that the door when he came down in the Morning, was not Lockt, but only Latcht, and the Key on the inside. He discoursed very understandingly, and made solemn Appeals of his Ignorance, how, or by what means he came to his end. But the Circumstances were so home and undeniable, that even Charity it self could not credit his Asseverations.

Mr. Ordinary on the Lords day took great pains to awaken them to a through Conviction of their sins, from two remarkable and most suitable Scriptures, *viz.* in the forenoon, *Rom.* 3. 19. —— *For we know that what the Law saith, it saith to them that are under the Law, that every mouth may be stopt, and all the World become guilty before God.* In the afternoon, from *Psal.* 25. 11. *For thy Name sake, O Lord! pardon my iniquity, for it is great.* And after the Evening Sermon, inquired what impressions of Gods Spirit they found on their hearts from his Ministerial Labours that day; to which they answered, *That they hoped the Lord would make it effectual to them.*

On the Munday likewise, Mr. Ordinary visited them, and on the Tuesday they being called together into the great Hall, he and two other Ministers came to exhort and pray with them, in order to fit and prepare them for their great and dreadful change. At first, many of them appeared very earnest to have the Sacrament of the Lords Supper Administred to them: whereupon, Mr. Ordi-

Ordinary, and another able Minister, opening the nature of that Ordinance, their unpreparedness, scandalousness, &c. used most effectual Arguments why it was neither necessary or convenient for them, under their circumstances; yet withal, declaring their tenderness in no wise to debar them of any thing that might be necessary or expedient for their Salvation: so that after above half an hours pains, the Prisoners in general declared, that they were satisfied, and did not desire it. After satisfaction given in that particular, a very worthy Minister gave them serious advice for their Souls Eternal Happiness, and prayed very earnestly for them; which being performed, Mr. Ordinary, (as his usual manner is) did earnestly desire of them, to consider of the great concerns of their Everlasting Condition; in order whereunto, he required a particular account from every one of them, what hope they had, (after all Counsels and Prayers) of their future happy estate: whereunto every one gave a particular account thereof, most of them confessing and bewailing their precedent Ill course of life, which might provoke the Lord to leave them to themselves, to fall into those Crimes for which they were justly Condemned: Some in particular confessing their Profanation of the Lords day, Disobedience to Parents, Drunkenness, mixing with bad Company; the sin of Swearing, and other Vices of the Tongue. One acknowledged, that he had for two years last past, prayed earnestly to the Lord, to be preserved from the Temptations of his loose Companions; but not setting a sufficient watch over his own heart, he was not fortified against the aforesaid Temptations. Another declared, that being in great wants, and having Overtures made of supplying him by invading the Proprieties of other men, he was over-perswaded to joyn with them in such an Attempt. Mr. Ordinary, after all these Confessions, earnestly pressed them to search into their hearts, which were naturally so deceitful, that they might not presume upon a false Faith and Repentance; and then another Minister concluded for that time with Prayer.

On

On Wednesday morning about eight a clock, *Robert Freeman* was drawn on a Sledge (as is usual in cases of Petty Treason) to *Little Britain*, where just by the Grate was a Gibbet erected: He passed with a solid composed countenance, Reading all the way; and being brought thither, persisted in denying the Fact, with several solemn expressions, too tedious to be here related: he repeated the Lords Prayer with much appearance of zeal, as likewise the Creed, declaring it to be the Articles of his Souls belief. Mr. Ordinary prayed with him very affectionately, and also he prayed himself in good words: he desired all young Men to beware of Ill Company, and private sins, lest God should give them up to the like disastrous end: he expressed largely the love he had to his Master, and that he was not privy to, or conscious of any others that might be concerned in his Murther; but that for his own part, he freely forgave all the World, what ever thoughts it might have of him when he was dead; for he trusted he had made his peace with God: and so was Executed, most people with sorrow admiring at, and pitying his obstinacy; for so we cannot but call his denyal, after such convincing Evidence. Nor want there Examples heretofore of the like resoluteness under the greatest Guilt, in Malefactors that out of hopes of Pardon at last, or vain-glory to dye pittied, have stifled their Consciences, and died with a denial of the Facts, which even before they confessed to Mr. Ordinary. But we dare not censure in so abstruse a matter; himself could not deny; but the Witnesses, Court, and Jury, had proceeded fairly: for Men can but act as things appear; therefore we leave him to the judgment of that most just and all-seeing God, who righteously judgeth all the Earth.

The same forenoon, in four Carts were the other Eleven conveyed to *Tyburn*, who when they were all tyed up to the Beam, declared to Mr. Ordinary, and another Minister, those particular sins, which they did shame themselves for, as the just provocation of God, why he suffered them to fall into those foul Crimes, for which they now dyed.

One

One of the five for the Burglary in *Hatton Garden*, delivered a paper of his Confeſſion, under his own hand, which he deſired might be publiſhed, as ſome evidence of his ſorrow and Repentance to the World, the words of which are as follows.

The firſt eminent ſin which I can remember, was the Breach of the Sabbath; then I proceeded to keep Company, where I learned to Curſe and Swear, and Prophane Gods Holy Name; Lying and Adultery, Drunkenneſs, and Diſobedience to my Mother, who ſought by good Counſel to reclaim me; which is the juſt cauſe my days are ſhortned in this World. I have been guilty of a great many Robberies on the High-way, and others beſides this I am ſo juſtly Condemned for.

Another of the Five confeſſed, that he was guilty of all manner of ſin, (that of actual Murder and Treaſon excepted) and was much humbled for the ſame, eſpecially for his execrable Oaths and Curſes, which had been the cuſtomary Parentheſis of his diſcourſes.

They all acknowledged, that the hand of the Lord had righteouſly brought their Iniquities to light, and themſelves to ſhame; they had deſerved to be eternally rejected, for ſeveral other notorious unknown Impieties, but they hoped for the pardon of them, by the Merits of Chriſt, upon their Repentance, which is in charity apprehended to have been ſincere: they all prayed for themſelves, and ſome very pathetically, and beyond expectation. They deſired Mr. Ordinary in their words, which would not be heard ſo well in their own pronunciation, by reaſon of the Multitude of Spectatours, that he would warn all preſent, by their calamitous end, to take heed of all ſin.

The

The Woman in the Morning, on ſome temptation, diſown'd that ſhe was guilty of the Burglary for which ſhe ſuffered; but at the place of Execution freely Confeſſed it, and deſired pardon of God for that Lye in particular.

It was a ſad and moſt affecting Spectacle, to ſee ſo many perſons at once, haſtning themſelves to an ignominious Death, by the Impieties of their Lives: to behold ſuch a ſight, one would think, might awaken all that ſaw it, to fly from ſuch wicked Practiſes, to leave off their debauched Converſation and bad Company, and ſeriouſly imploring Mercy and forgiveneſs for paſt Iniquities, ſtrenuouſly indeavour to redeem the time for the future, and lead their Lives in Sobriety and Godlineſs; which God of his infinite goodneſs grant.

I do Atteſt the Particulars of this Narrative to be true.

Sam. Smith,

Ordinary of Newgate.

FINIS.